Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——PUBLISHED AT 166 WASHINGTON-STREET.

VOL. VII. BOSTON, SATURDAY, APRIL 12, 1828. NO. 15.

POETRY.

BREATHINGS OF SPRING.

What, wak'st thou Spring?--sweet voices in the woods,
And reed-like echoes that have long been mute;
Thou bringest back to fill the solitudes,
The lark's clear pipe, the cuckoo's voiceless flute,
Whose tone seems breathing mournfulness or glee,
E'en as our hearts may be.

And the leaves greet thee Spring! the joyous leaves,
Whose tremblings gladden many a copse and glade,
Where each young spray a rosy flush receives,
When thy south wind hath pierc'd the whispery shade,
And happy murmurs running through the grass,
Tell that thy footsteps pass.

And the bright waters—they too hear thy call,
Spring, the awakener!—thou hast burst their sleep;
Amidst the hollows of the rocks their fall
Makes melody, and in the forest deep
Where diamond sparkles, and blue gleams betray
Their sudden windings to the day.

And flowers—the fairy-peopled world of flowers!
Thou from the dust has set their glory free,
Coloring the cowslips with thy sunny hues,
And pencilling the wood anemone;
Silent they seem, yet each, to thoughtful eye,
Glows with mute poetry.

But what awak'st thou in the *heart*? oh Spring!
The human heart, with all its dreams and sighs?
Thou that giv'st back so many a buried thing,
Restorer of forgotten harmonies!
Fresh songs and scents break forth where'er thou art:
What wak'st thou in the heart?

Vain longings for the dead!—why come they back
With thy young birds and leaves and living blooms?
Oh! is it not that from thy earthly track
Hope to the world may look beyond the tombs?
Yes! gentle Spring! no sorrow dims thine air,
Breath'd by our lov'd ones *there*!

TRUST IN PROVIDENCE.

The lines which we here introduce, were furnished for the Unitarian No. 4; and appear to have been suggested by the following anecdote.

"Mungo Park, thousands of miles from his own country, solitary, distant from human succor, and fainting through fatigue, on desert sands, and under a vertical sun, saw, as he lay exhausted on the ground, an ephemera lighting on a single blade of grass, the spontaneous, and apparently useless production of the place. This sight so cheered him, that his spirits returned, his strength revived, and he pursued his journey, perceiving that His tender mercies are over all his works."

On arid sands, remote from aid,
Th' exhausted traveller fainting laid,
Tir'd by the noon-day beam;
Death's awful stillness reign'd around,
And not a track of man was found
To raise hope's quivering gleam.

No hand of goodness mark'd the scene,
But desolation's power, serene,
Spread o'er the barren wild,
Save that a single blade of grass
Rear'd its green head amid the waste,
And in its loneness smil'd.

Was it for nought this herb was there?
The ephemeral insect from afar
Instinctive sought its food:
God's tender mercies, even here,
In all their lustre now appear,
And all his works are good!

The pilgrim rous'd him at the sight:
As Jacob taught in visions bright,
His faith o'ercame despair;
With spirits light, with strength renew'd,
His onward path he straight pursued,
"For surely God was there!"

INTELLIGENCE.

SOUTH OF FRANCE.

We gave last week, from the Monthly Repository, part of Rev. S. Wood's Journal of a Tour in the South of France.

The part of the Journal with which we closed last week left our traveller at Royan, from which place he returned to Bourdeaux, by the way of Saintes, on the 19th and 20th October.

Sunday, 21st, attended the service *aux Chartrons*; the congregation numerous and highly respectable, probably five or six hundred persons; the preaching animated and eloquent, but too impassioned for me.

22d. The weather had been so wet on my first arrival at Bourdeaux, that I could not see so much of the town as I wished; but this day it was beautifully fine, and I made up for lost time. This is one of the finest towns in France; the modern part is well-built and handsome, the streets wide, and the houses all of white stone. In the bridge I was somewhat disappointed, as we generally are in objects of which we have heard much. The *Place de Louis* XVI. will be magnificent when it is completed; the new hospital, which is now building, surpasses every thing of the kind that I ever saw, excepting that of Greenwich; and the cemetery, though not so extensive as that of *Pere La Chaise* at Paris, is far more peaceful and retired, and contains several monuments in exquisite taste. The expense of living is high at Bourdeaux, and the climate is moist, for much rain falls here, and the situation is low and surrounded by water.

23d, came by the steam-boat to Marmande, on the Garonne, a distance probably of sixty miles, in fourteen hours—the day wet, and the country uninteresting.

24th, came in a *voiture* to Agen, the country during the latter part of the ride the most beautiful that I had seen in France, fertile and well cultivated, and with the vines trained upon the trees, or festooned as they are in Italy.

25th, arrived at Montauban to breakfast, having obtained a place in the *malle-poste*, a large cabriolet, drawn by three horses, which carries the courier and one passenger This climate is sensibly warmer than any which I have yet found in the course of my journey, so that it is pleasant to escape from the heat of the sun into the shade. Montauban is, to my eye, by far the pleasantest town in France, being beautifully situated on a rising ground, which ascends from the north bank of the Garonne, and in the midst of a well-cultivated country. The streets indeed are narrow, but they contain many good houses, and there are delightful public walks overlooking the river.

In the forenoon I went to the Protestant College, or, as it is here called, *La Faculte*, to deliver a letter of introduction, with which I was furnished, to one of the professors. The College is an old nunnery, and I was amused to see the jealous peephole which still remains in the principal gate. I was delighted with the appearance of its inner court, with shady *bigonnia catalpas* planted in the middle, with graceful vines trained upon its walls, and surrounded by cloisters, which afford a cool promenade to the professors and students. In spite of the tenth commandment, I envied the building for our College at York. But then, who could study in such a climate as this? The walls of the cloisters are covered with wise maxims, to excite the students to diligence and good conduct. Among these there was one which I was particularly glad to see; "*Maxima hæresis est vita improba.*" Calvinism, I thought, could not be the order of the day, where such a dogma as this occupies so conspicuous a place; nor was my surmise far from the truth, for the majority of the professors, whatever may be the precise shade of their orthodoxy or their heterodoxy, are certainly not Calvinists. The old Protestant College of Montauban was suppressed at the Revocation of the Edict of Nantes, in the year 1685. Napoleon revived it 1803, and bestowed upon it an old nunnery as its *local*. It has six Professors, who give lectures on the following subjects: Gospel Morality and Pulpit Eloquence; Dogmatical Theology; Ecclesiastical History, and Sacred Criticism; Hebrew; the higher parts of Latin (haute Latinite) and Greek Literature; Natural Philosophy, Metaphysics and Ethics. Besides these, there are five Tutors, (Repetiteurs,) who teach Latin and Greek; Mathematics; Rhetoric and French Literature, Geography and History. Twelve or fifteen young men go out of the College every year, prepared for the Christian ministry; and the number of students in the last session was 146; 72 of philosophy, and 74 of theology. Of these not more than twenty or thirty have apartments in the College, and all the Professors, except one, live in the town. The session lasts nine months, beginning with November. This institution is entirely supported by the government, at least with the assistance of a few thousand francs, which it receives from different consistories and from private individuals. The students pay no fees; some of them even receive bursaries of four or five hundred francs a year from the government, and each of the Professors has 6000 francs from the same source, so that it costs the government about 40,000 francs, i. e. 1600*l* a year. When the College was revived in 1808, it was presented with 6000 volumes from the remains of some old libraries at Paris; but the selection was made with so little judgment, that the gift is of comparatively little value. There is, however, a library which has been lately formed by the students, and to which the Professors have made a grant of a thousand volumes, comprehending all the works which have been either bought or presented since the year 1816. For the purchase of books, and for the accomplishment of several other important objects, it were much to be wished that this College had more extensive funds at its disposal, especially as it is the only establishment of the kind in France, besides Strasbourg. Many of the Protestant clergy are educated at Geneva, but the distance must often operate as a serious obstacle.

26th. This day I spent half an hour in the Lancasterian school. It was one of the first days after the holidays, and it was also the season for sowing the grain, so that the scholars were not all assembled; but there are on the list 135 boys and 120 girls. The Commune pays for the instruction of sixty boys, and the rest pay a frank per month for themselves. I was much pleased with the order and system which appeared to prevail, and was glad to hear that the school was flourishing, notwithstanding the ill-will of the Catholic priests, who do not like that the common people should possess more knowledge than what they can gain in the wretched seminaries of which they have themselves the direction, and from which the children go out nearly as ill-informed as they were when they entered. The master lent me the "*Guide de l' Enseignment Mutuel*, avec des Gravures et des Tableaux." This work contains very clear and ample directions for the establishment and regulation of these schools. It seems, from the Preface, that neither Bell nor Lancaster can justly claim the merit of the original invention, though the latter deserves great praise for having reduced into a more practicable form what he found in the works of his predecessors, and more especially for his zeal in introducing his system to the notice of the public. It is to Herbault that we owe the economical invention of large sheets of letters or words pasted on boards, with rods to point out what is to be read, and the division of the scholars into classes; to the Canon Cherrier we are indebted for the plan of teaching children to read their letters by writing them, as well as for the system of monitors.

In the afternoon I walked out into the country, and was tempted to strole on farther and farther, by the pleasantness of the day, by the beauty of the landscape, and by the snug, inviting appearance of the pretty white-washed houses, which every where met my eye. Every thing about me was bright, and cheery, and pleasing—with some considerable approach to the neatness and trimness of England, yet combined with all the gay luxuriance of France; and this, too, in a climate which must yield the palm only to that of Madeira. Though I had made my arrangements for wintering at Marseilles, I felt half tempted to change my plans, and to remain where I was; nor was it a small addition to the inducements already mentioned, that I should here enjoy the society of several pastors and professors, whose sentiments are of the most liberal cast. Living, too, is extremely reasonable. I was offered a furnished room for twenty francs a month, or two on the same floor for thirty, and I have no doubt that a man might live very comfortably, every expense of board and lodging included, for less than 5*l* a month.

27th. With the assistance of the sexton, I found the grave of poor Mr. Goodier, who died here in July, 1818, and was interred in the Protestant burying-ground. There is not a stone to tell where he lies,* but my conductor said that he was sure of the spot, as he had himself assisted at the interment. It was an affecting incident to visit the grave of so truly pious and valuable a young man, cut off when he was just entering on a bright career of useful exertion. As I gazed on the simple elevation of earth which marks the spot where his remains are deposited, I breathed forth a fervent prayer that we, who are still left to fulfil our day in this world of uncertainty and temptation, may imitate him in the purity of his heart, in the gentleness of his temper, in his calm, enlightened resignation, and ardent desire of doing good. God grant that we may endeavor in some degree to supply his place, and, if we have not his talents, that we may, at least, not fall below him in zeal!

Sunday 28th, attended the service at the principal Protestant church. In Catholic France it was a grand and glorious sight to behold so large an assemblage in a Protestant place of worship. There must have been a thousand persons present, and I was assured that this was considered a small congregation, many being at this season in the country. But then there are at Montauban 3,000 Protestants, that is, one-third of the whole population. The preacher, who was a young man, the *suffragan* of one of the pastors, gave us a good moral sermon on the fear of death; and he did what every preacher ought to do—he addressed his *hearers*, and not his *book*, for he had no book before him.

I find that my journal occupies so much more space than I expected, that I must reserve the remainder for another letter. This will give me the opportunity of maturing more carefully some remarks, with which I mean to conclude, on the state of religious opinion, and the prospects of the Protestant church in this part of France.

Samuel Wood.

* I inquired what would be the expense of laying down a grave-stone, with a short inscription, and found that, including what is paid to the consistory for the permission, it could not be done under £12. It is to be hoped that they who knew and valued Mr. Goodier, will not scruple this sum to provide a suitable memorial of his talents and his virtues.

DOCTRINAL.

SCRIPTURE ILLUSTRATIONS.

[From Kenrick's "Exposition of the Historical Writings of the New Testament."]

Matthew xi. 31.—*Wherefore I say unto you, all manner of sin and blasphemy* or, rather, "evil speaking," *shall be forgiven unto men; but the blasphemy against the Holy Ghost*, "the evil speaking against the Spirit," *shall not be forgiven unto men.*

These words refer to what had passed before; particularly, to the Pharisees' declaring that Jesus cast out dæmons by Beelzebub, the prince of the dæmons; thus attributing his miracles not to God, by whose power or spirit they were performed, but to the influence of evil beings. This discovered the most wilful blindness and depraved malignity. Every kind of calumny is a crime of great enormity, and pardoned by God with great difficulty; but to speak evil of God himself, by attributing his beneficent and miraculous works to a wicked being, was a sin of the deepest dye, much more difficult to be forgiven. This seems to me all that is to be understood by these words; and, if thus interpreted, they are to be considered as a method of expressing a comparison between one thing and another, which was common among the Hebrews, and of which we have several examples in Scripture, where one thing is affirmed and another denied, and yet no more intended than that the former is more excellent, more easy, or more difficult, than the second. In this manner God is represented as saying, "I will have mercy and not sacrifice;" meaning hereby, not that sacrifices were disagreeable to him, in themselves; but that acts of beneficience were more acceptable. So Matthew says, "till heaven and earth shall pass away, one jot or one title shall in no wise pass from the law, until all be fulfilled;" which Luke explains, by saying, "it is easier for heaven and earth to pass away, than for one title of the law to fail." In the same manner, Christ, in the text, seems to say, that every other kind of evil speaking may be forgiven; but that to speak evil of God or his Spirit shall not be forgiven; when no more is intended than that it is more difficult to obtain forgiveness for the one than the other. There are others, however, who plead for understanding these words literally, and suppose that they declare, that to speak evil of the Spirit of God, in the manner beforementioned, is an unpardonable offence; either because the persons who are guilty of it, rejecting the evidence of miracles, resist the strongest motive to repentance which God can give; or, because the crime is of too enormous a nature to come within the reach of the divine mercy: but it does not seem probable in itself that any sin, committed by creatures of such limited capacities as we are, can be so henious as to leave no hope of pardon, when sincerely repented of; nor does it appear that our Lord himself thought it upardonable: for when he was put to death by these Pharisees, who had been guilty of this offence, he prays for them that God would forgive them; to which it may be added, that a few verses below we find these Pharisees ask for a sign, and Christ tells them that one shall be given them, even that of the prophet Jonas: but why should this sign be given them, except for their conviction, that they might obtain forgiveness?

Orthodox and Liberal Parties.

Extracts were given in our last, from an article in the Christian Examiner, "on the state of the question between the Orthodox and Liberal Parties in this country." Referring to the views entertained of *Jesus Christ*, the writer proceeds to say;—

Both of the classes before named receive him as a Saviour. To a certain extent they have the same views of his saving power. They believe that he saves by his instructions, precepts, and warnings; by his example, and by his sufferings.

The point on which they principally differ in regard to these means, is the kind of influence which his *death* was designed to exert. The Unitarian believes that it is great as an example of patient suffering; great as a prelude to his resurrection, and thus a confirmation of his claims, and of our hopes of a future life; great as a pledge of God's mercy, of his readiness to forgive.—The Trinitarian holds that it was the death of a being, who, in one portion of his nature, was God; that it removed an otherwise insuperable obstacle to God's forgiveness; that it was necessary in the infinite plan of God's government. Now we have no particular objection to receiving these views, only that we think they are unscriptural, and exceedingly rash and presumptuous.—That is to say, we have none of that objection from personal feeling which we are supposed to have. We have no unwillingness to be just as dependent on Christ for salvation as God would have us to be. We revere his sacred mission. We reverence his miraculous power We venerate his perfect, his transcendent character. We receive his aid, his guidance, and his promises with gladness. We are grieved by the charge, so freely brought against us, of indifference and treachery to this heavenly Master, and we must be allowed solemnly and earnestly to protest against it. We cannot indeed assign to him the same place that is done by the popular theology, but it is because we believe that no such place is assigned to him in the bible.

Life. The certainty that life cannot be long, and the probability that it will be much shorter than nature allows, ought to awaken every man to the active prosecution of whatever he is desirous to perform. It is true that no diligence can ensure success: death may intercept the swiftest career; but he who is cut off in the execution of an honest undertaking, has at least the honor of falling in his rank, and has fought the battle, though he missed the victory. *Rambler.*

On Tests of True Religion.

This is the title of the last tract, No. 17, published by the American Unitarian Association. It was the substance of an article published in the Unitarian, No. III. As there is, probably, but a small part of our readers who see the tracts, we give some extracts from the one just named.

In the excited spirit of religious inquiry, which distinguishes the present age; at a time when many communities are shaken with the dying struggles of almost spent and exhausted errors, and the contest of parties is as violent as if, indeed, the mortal crisis were approaching; at a time, when the mingled cries of exultation, and anathema, and warning, have risen up and filled the whole atmosphere of the church; I doubt not there are many, who, in the silence of their own hearts, and with the prayer of the agitated Saul, are devoutly saying, "Lord, what wilt thou have me to do?" "What wilt thou have me to believe? Shall I embrace this or that opinion? Shall I join myself with this or that class of Christians?" In short, What is true? What is right? What is agreeable to the divine will?—are questions, not only of deep import, but of pervading interest.

These questions, or this question rather, I propose to consider. And there is reason for so doing, not only in the state of the general mind, but in the state of a few individual minds. It is a matter of great exultation, with the adherents of the popular religion, that here and there a man, of reputed liberal views, has become orthodox. It would seem, indeed, as if there was something like religious hallucination in this boasting: for it is an undeniable fact, that for every such change of opinions, ten men, at least, have left the ranks of Orthodoxy for a more Liberal system. How otherwise, in fact, has the body of Liberal Christians been formed? Instances, in confirmation of this statement, are continually and unsought, coming to my knowledge. I recollect now a case, where, in the course of a year, and in a perfectly settled state of things, upon the mere strength of conviction, and at some pecuniary sacrifices, eleven families have left one orthodox parish, and joined themselvos to a single Unitarian society. The fact, however, was never trumpeted through the land, for it was not of such an extraordinary nature as to furnish occasion for any ado about it. It was never, that I know, published in a newspaper, and I hope it never will be.

Neither is it because I am at all concerned about such conversions to the Orthodox party, that I now refer to them. As I care less about the *census* of a party, than its *principles*, I am more than consoled by seeing that some good will be produced by this mixture of a few men who have entertained Liberal views, with the Orthodox. I refer to them, therefore, for the sake of stating, that it is, in my judgment, from an erroneous estimate of the nature of true religion, from mistaken views of the proper tests of piety, that they have been led to this change in their opinions. What I design to suggest in this remark, I shall unfold in the following discussion of the question—What is true religion?

My first object, under the head of this general inquiry, is to notice some of those popular tests, which appear to me superficial and unsatisfactory.

One of these tests is *seriousness* in religion. On this point, I would not be misunderstood for a moment. True religion, undoubtedly, is serious. But it cannot be distinguished from the false, by this attribute, because we know that a false religion may be serious too. I would, indeed, be serious in religion, but I would not, for that reason, conclude that I was right. A man may be as serious in an error, as in the *truth*; as serious in a bad purpose, or feeling, as in a good one. For seriousness is nothing else but a certain intentness of mind, and a man is intent only because he is interested; and will you say, that, because a man is interested about any thing, therefore that thing is right?

It is plain that there could not be a more superficial and unsatisfactory test than this. Every religion may claim it, and I am not sure but the worst religions may claim the most of it. It is certain that superstition, in all its forms, has been emphatically serious.

Neither can I allow—with the admonition which this general fact gives me—neither can I allow, that a *peculiar* seriousness is a remarkably good sign. The state of mind most natural to a good man, it seems to me, is cheerfulness; a considerate, calm cheerfulness. And I must regard it as very unfortunate, and, in fact, as no better than a relic of old superstition, that the devout and good man should have come to be currently and technically denominated a *serious* man. Far better were it to say of one, who has become religious, provided he *has* become *truly so*,—to say, he is now a cheerful and happy man.

This test is sometimes presented under a different form. It is said, that the church, the *body* of the serious, so called, is found, in almost every division of society, to be in favor of the orthodox views of religion. And what does this prove? Why, that the devotees of a religion are more attached to it than others. The Church, so called, has

derived its religion, such as it is, from orthodox views. Of course, it prefers those views. But if this proves any thing, every sect and class of religionists upon earth may claim the benefit of the argument. By this rule of judging, the religious seriousness of Jews, Mahometans and Pagans, will prove *their* religion to be right. I say, the Church, so called; for it seems to be thought by many, that the bare annexing of this name to a body of men, entitles them to be considered as the representatives and expounders of the system of Christian faith and piety. But surely, it can require but a moment's reflection on the history of the church, to satisfy any man, that such a presumption is altogether unwarrantable. Take the case of the Reformation. Did the adherence of the body of Priests, Monks, and Professors, to the Catholic Religion, prove *that* religion to be right? Did the deep seriousness and awe, with which they undoubtedly regarded their religious observances,—I say, did this *seriousness* prove any thing?

CHRISTIAN REGISTER.

BOSTON, APRIL 12, 1828.

We insert, to-day, the communication of A. in answer to that of Mr. Hough in last week's paper. After a careful examination, we cannot perceive that any fact stated by Mr. H. is disproved. It is unfortunate that the Corresponding Secretary of the Board is absent, since it would, perhaps, have been in his power to furnish, as well the letters to which Mr. H. refers, as a history of the causes, for which it was deemed imperative to dismiss him. If Mr. Hough has been injured by any misrepresentations in the American Baptist Magazine, he is entitled to be heard: if he has made any mis-statements in his communication, he deserves all the odium that the Board can cast upon him by shewing his statements to be false.

We will receive any communication that the Secretary may see fit to make, on his return.

Female Auxiliary Bible Society. We have been favored with the perusal of the Fourteenth Annual Report of the "Female Auxiliary Bible Society of Boston, and the vicinity." The following are the principal facts relative to the state and operations of the Society during the year past.

The present number of subscribers is ninety-two; which is five less than it was last year. One life subscription has been added, which makes twenty-seven life subscribers. During the year, seventy-nine Bibles and fifty-five Testaments have been sold and delivered to the Distributing Committee. The incomes have been $435,72, and the expenditures have been $357,04; leaving a balance of $88,68 in the Treasury.

It appears, by the Report of the Distributing Bible Association, that seventy-four Bibles have been distributed by them, in most instances gratuitously, in the different wards of the city. This Report contains interesting extracts from the Reports of the Secretaries of the different wards, which have evidence of the excellent influence of the institution.

SLAVERY. The fulness of compassion, and of honest indignation, at the wrongs and sufferings of the oppressed Africans, are more easily excited, in the minds of Northern men, than in those of the South. There can be no doubt that familiarity with the spectacle of hopeless servitude, and with instances of unreproved injustice and wrong, renders the mind in a degree callous to the sense of this injustice. It is to be expected, therefore, that instances of gross injustice of this kind would be most loudly complained of at the North.

A notable instance of most gross violation of all the principles of right and justice has just been made public. The facts of the case are given in the following paragraph from a southern paper.

"A colored man, who stated that he was entitled to freedom, was taken up as a runaway slave, and lodged in the jail of Washington city. He was advertised; but no one appearing to claim him, he was, according to law, put up at public auction for the payment of his jail fees, and sold as a slave for life! He was purchased by a slave trader, who was not required to give security for his remaining in the District, and he was soon after shipped at Alexandria for one of the southern States. An attempt was made by some benevolent individuals to have the sale postponed until his claim to freedom could be investigated; but their efforts were unavailing, and thus was a human being sold into perpetual bondage, at the Capital of the freest Government on earth, without even a pretence of trial, or an allegation of crime."

The New-York Statesman, in giving the above paragraph, heads it with the words "*Our* FREE *Country*"!!—and proceeds to remark,—"we publish this paragraph with astonishment and indignation. If such outrages are to be permitted at the very seat of our "free" Union, in the very face of our "free" representatives, and with the sanction of our "free" government, let us no longer declaim against other ages for barbarism, or other nations for tyranny;—let us be ashamed to associate for the purpose of colonization, or to lift up our voices against the slave trade. Nothing can be added to national dishonor and political turpitude greater than this." We say amen. And we add the devout wish and prayer, that the present session of our national legislature may not close without some effectual measures for preventing the recurrence of events so adapted to sink our national character to the lowest grade of infamy.

ORIGINAL COMMUNICATIONS.

To the Editor of the Christian Register.

SIR,—The letter of Mr. Hough, published in your last paper, has awakened in many bosoms feelings of surprise and regret. Of the pang which he has thus occasioned to the hearts of the friends of Mrs. Judson, I shall not trust myself to speak. It is, indeed, a cause of deep sorrow, that Mr. Hough, if he has really been injured, has not thought it more befitting the character of a Christian minister to forgive the wrong, than to arraign a female before the tribunal of public opinion, for the alleged crime of deliberate falsehood,—a female, too, whose ashes now slumber in the soil of Burmah; and whose bereaved and deeply afflicted husband is now toiling in the work of translating the scriptures into the Burman language,—far distant from his native land, and unable to protect the fame of his departed wife. Most earnestly do I hope, that he may never be informed of this attack on her character, by one who has been his associate in missionary labors, and from whom he was entitled to expect sympathy, while weeping over the recent graves of his wife and child.

It is due to the memory of Mrs. Judson, however, that some reply be made to the letter of Mr. Hough. At the request of several of her friends, I send you the following remarks. I regret that I have not access to the documents, in the possession of the Corresponding Secretary of the Baptist Board of Missions, which would, I am persuaded, furnish abundant evidence, that Mrs. J.'s statements were correct. The Secretary is now absent, and this reply cannot be delayed till his return.

But from my own knowledge of the circumstances of the case, and from Mr. H.'s own letter, I feel authorized to say, that Mr. H. is under a misapprehension, or has made an equivocal statement, of which I am reluctant to suspect him.

Before I proceed to examine his letter, which I shall do as briefly as possible, it may not be improper to mention, that Mr. H. was dismissed, about a year since, from the service of the Baptist Board of Missions, for causes, which the Board, after long-continued patience and deliberation, deemed imperative, and after an expression to his colleagues, at least, if not to the Board, of his own wish and determination to leave their service.

I may add, that Mrs. Judson's letter was a private one, addressed to her sisters, in Bradford, (Mass.) It was not intended for the public eye; and, therefore, she must be acquitted of a design to injure Mr. H. in the public estimation.

I will now look at his strictures; and I think it will excite the surprise of every reader, that Mr. H. has produced no stronger testimony, to sustain the serious charge which he has alleged.

He begins by pointing out a discrepancy in the date of Mrs. Judson's letter, "Rangoon, March 13." He says, that Mr. and Mrs. J. did not arrive in Rangoon till March 21. Mr. H. surely could not mean to lay much stress on this circumstance. The error may have been made in copying the letter in this country. It may have been made by the printer.

He proceeds to say:—

"When Mr. and Mrs. Judson arrived in Rangoon, I had held the situation of 'Interpreter to Government' a full month, and had acted as such. Of course, I did not accept any appointment which Mr. Judson declined."

This does not, by any means, follow, "of course." Mrs. Judson does not say, that the offer was made to Dr. Judson after their arrival in Rangoon. She merely says, that such an offer had been made. It was doubtless made at Ava, or in the British camp, near that city, in which Dr. and Mrs. Judson spent some time before they visited Rangoon. The British officers, aware of Dr. J.'s thorough acquaintance with the language, and of his eminent talents, were naturally desirous to obtain his services as an interpreter. On his refusal, they employed Mr. H. This, I am convinced, is the real state of the fact, though Mr. H. may never have been informed of it. And what does Mr. H. offer, in contradiction of Mrs. J.'s statement? Does he deny it? No. He merely says—"*It was not understood* that Mr. J. ever had the offer of an appointment as Interpreter to Government." *It was not understood!* And is this to be placed in opposition to Mrs. J.'s assertion, that such an offer was made?

Mr. H. from a want of knowledge, I hope, of this offer, has confounded it with another proposition, to accompany the English ambassador to Ava, which Mr. Judson *did accept*, though not till after urgent persuasions; and he was prevailed on, at last, by the hope of being able, while at Ava, to procure from the Burman government a stipulation in the treaty for the toleration of missionary efforts in the Burman empire. Dr. Judson himself says, under date of July 31, 1826:—"Mr. Crawford, who is appointed to negotiate a secondary treaty with the court of Ava, *renewed* his proposal to me to accompany the embassy, and pledged himself, in case of my complying, to use his interest to procure the insertion of an article in the treaty favorable to religious toleration—an object which I have had at heart so many years. With these views, I thought it my duty to accept the offer." He went to Ava, but his hopes were disappointed with respect to the proposed article in the treaty. His salary, however, and the presents which he received, amounting (including a few donations to the mission) to more than $1,000, *he placed to the credit of the Board.* These facts, it is believed, will convince every candid mind, that the conduct of Dr. Judson was consistent and disinterested.

Mr. H. says, "Mr. J was not offered a salary of $3,000 a year, but a certain allowance per month," &c. How does he know what salary was offered? He seems to have been ignorant of the original proposition to Dr. J. His remarks, in relation to the embassy to Ava do not apply to this proposition. The embassy was a specific service. The general office of interpreter is a distinct thing. It was this, as I understand it, which was first offered to Dr. J. and which he refused to accept.

Mr. H. says, "Mrs. Judson's letter represents me as accepting the appointment which Mr. J. declined, 'with a salary of about $3,000 a year.' I never had such an offer made to me."

But Mrs. J. does not say, that Mr. Hough was offered $3,000 a year. She says that the "*situation*" was offered to him, and that he accepted it, as he himself acknowledges. It did not follow, of course, that because the British officers were willing to give Dr Judson $3,000 a year, they would allow the same sum to Mr. H. whose qualifications, in reference to a knowledge of the language, to say nothing of his education and talents, were greatly inferior. Mr. H. adds—"I have *strong reasons to doubt* that Mr. J.'s monthly allowance would have amounted to that sum at the end of the year." Mr. H. ought to have something more substantial than "doubts" to justify his attack on Mrs. Judson's reputation.

I must now close my remarks. I think, Mr. Editor, that you will join with me, in my regret, that Mr. H. did not think proper to leave the memory of his former associate and friend undisturbed by an assault, for which he can allege no better reasons. I hope that he may be able to satisfy his own conscience of the purity of his motives.—God knows his heart. A.

P. S. Allow me to express a hope, that if other Editors copy Mr. H.'s letter, they will copy this reply.

For the Christian Register.

"PENCILLED PASSAGES."

From "Letters of an English Traveller to his Friend in England on the Revivals of Religion in America."

It is not often that a work of this description proves so interesting, as the one before us; for it rarely happens that a work appears, written with such elegant simplicity, and powerful diction. A more faithful delineation of what is *technically* called "Revivals of Religion," I have never seen.—A less *candid* work, would undoubtedly have been less *popular*, and *deservedly* so. But here no *rational* man, who believes in the Christian religion, can possibly take umbrage at the *general* sentiment of this excellent work. I know not the author:—but I must say there is a liberality and purity of sentiment and feeling, which pervades the whole, calculated to elevate the mind of the reader toward just conceptions of divine truth, and infuse into his soul those devout and holy affections, which approximate, in a degree, toward the attributes and perfections of Deity.

The first notice I saw of this work was in your paper; and I determined to follow the example recommended by TUDOR in his "Letters on the Eastern States," which is, to "send into Cornhill, and *purchase* the book.*" It has always been a habit of mine, in reading works of interest, to pencil-mark those passages which were either peculiar from eccentricity, or which might be in unison with my own feelings and judgment. On reading this volume a second time, I found the following passages thus marked. Speaking of the uncommon exertions of the Pastor at the commencement of these "revivals," the author has the following forcible language:—

"I think there is something extravagant and unnatural in his own religion, that brings him into this state of mind. Just as far as religion on any other principle fails to be *rational*, although there may be a great deal of impulse and zeal about it, it wants reality and heartiness. Just in that proportion, do cant, and the holy tone, and the sanctimonious countenance and demeanor, take the place of an interior and quickened interest. Just so far does religion, however much it may have to do with the passions, fail to incorporate itself with the mind, and to make a part of it. A mind in this state, for human nature is so far true to itself, must be restless and conscience striken.—Add to this, the supposition, that a man's notion of religion is extravagant, that he is thinking of some unreasonable and unattainable state of feeling, as constituting religion, and you will see that all this working together in his mind, must, in process of time, produce an effervescence. Dissatisfied with official duties, which are incessantly bringing him into contact with religion, growing more and more mechanical, the more he has to do with the subject, he feels, and there is a particular reason in his office why he should *first* feel, and there is a reason in the nature of things why he should *periodically* feel the urgent necessity of some grand arousing from his lethargy. He wants excitement—a paroxysm—*any* thing but what he has. The maximum of his religion is not the vigor of moral health, but a *fever*; and his moral constitution is brought into a kind of necessity of having this fever once in a few months, or a few years, as the case *may* be."*

In further speaking upon the "causes of revivals," our author has the following:—

"I wonder, sometimes, that the religious guides, while urging their doctrine of total depravity, and representing human nature as utterly devoid of all religious feeling, do not suspect that the effects they produce are a refutation of their theory. Let them try their power on the "unreasoning tribes," or let them suppose the beings whom they address to be *all* reason, purely such without any moral emotion or susceptibility, and see, if they could produce or expect any such results.—They say, that it is the power of God, that gives efficacy to their preaching, and so do I say; but it is the power of God operating through the very constitution of human nature. The human heart is *made* to feel a solemn interest in its moral welfare and danger, and especially in these subjects, as they extend themselves to the unknown and dark futurity."†

* * * * * * * *

In further speaking of these sudden transitions from "total depravity," to total purity, as it were, the writer goes on to inquire: "And what *is* the great thing that has happened?—Why, at the utmost, that this man is convinced of his sins, and is resolved to amend;—he has been a bad man, and he means to be a *good* man. A very interesting purpose, certainly, but furnishing no reason for so extraordinary a sensation. Men often make resolutions to be better, but they do not think it necessary to proclaim them, nor others to take notice of them. This extraordinary sensation, therefore, very plainly discloses the deep-rooted notion that prevails among the people, of *something supernatural* in these conversions.‡

"Do not men become pious, through all possible processes—of sudden excitement and gradual reflection—of fear and hope—of ignorant instruction and wise instruction—of teachings from the word, and teachings from Providence—of Methodist class meetings, and Episcopal ordinances—of noisy conventicles, and the silent meetings of the Quakers? And do they not all become Christians through divine aid? But shall each one, therefore, assume his own experience to be the only gospel standard?—Shall he proscribe all who differ from him, all who prefer a different experience, as opposers of the work of God?

"Revivals of religion, then, in common with all other religious experience, are subjected to our *examination:* they are not to escape under the broad character of being works of God. To pretend that all doubt or distrust of them is a sin, you will easily see, is either gross fanaticism, or grosser imposition."§

AQUA HOMO.

* Pp. 13 and 14. † Pp. 23 and 24.
‡ Pp. 32 and 33. § Pp. 38 and 39

For the Christian Register.

MR. EDITOR,—

The rapid spread of Unitarianism is one of the most encouraging symptoms of the times. Its progress has surpassed the sanguine expectations of its warmest friends When we reflect on the array of opposition it has had to encounter, from the prejudices of ignorance, superstition or interest; when we bear in mind the violent measures which its antagonists have resorted to for the purpose of withstanding it,—particularly the many misrepresentations which have been industriously circulated of its spirit, its tendency and aims,—to what, we ask, but the native power of Unitarianism, as a system of divine truth, can we ascribe the signal triumphs which it has achieved?

Encouraging accounts are almost daily received of the success of this righteous cause. New Societies are continually arising, built on the broad and liberal and rational principles of the gospel; and in many Congregations, the Pastors of which are Calvinistic, a spirit of inquiry has been awakened among their reflecting and prominent members, which is silently but surely working the overthrow of the rigid and exclusive systems of faith and discipline which have been imposed upon them.

We have only to look back to the year 1815, when the controversy on the great debatable doctrines of Trinitarianism was conducted by those able and rival disputants, Drs. Channing and Worcester, and comparing the results since, we find that for *units* in the numbers of Unitarian Societies then, there are *scores* at the present time. The change has been most striking among the churches of Massachusetts; but the spread of more correct and enlightened views on the subject of religion, and the assertion of the true principles of Protestantism, are far from being confined within the limits of this Commonwealth. In our sister State of Maine, Unitarianism has its Congregations in Portland, Saco, Hallowell, Augusta, Belfast, Bangor, Eastport and other towns. Among our brethren of New-Hampshire, the number of Unitarian churches scarce six years ago was confined, if we mistake not, to the *two* in Merrimack and Portsmouth, under the Pastoral care of Dr. Burnap and Dr. Parker. A second Society has been recently gathered in the single town of Portsmouth; and other Unitarian Congregations there are, in Dover, Nashua, Amherst, Keene, Concord, Peterborough, Dublin, and elsewhere. During the last month, an Unitarian church was gathered in the flourishing town of Walpole, by the Rev. Mr. Bigelow; and at the celebration of the first communion, no less than twenty-seven professing Christians partook of the sacred rite. We have just learnt that a large and respectable portion of the old Congregation in Hollis have withdrawn, and are taking measures to embody themselves as a Society for the purpose of obtaining the stated ministrations of a Liberal teacher.

If we turn to Rhode-Island, we behold in its capital, aside from the numerous charge of Rev. Dr. Edes, another Unitarian Congregation in the process of establishment under the ost favorable auspices. In Connecticut, where an inveterate opposition was to be looked for, from the nature and ascendency of the ecclesiastical influence already existing, Unitarianism has secured a foothold, and is now making its steady though noiseless way. Proceeding south, we find Unitarian churches established in New-York, Philadelphia, Harrisburgh, Baltimore, Washington, Charleston and Augusta; and all of these, with the exception of the Society in the second-named city, are of comparatively recent origin. In short, the cause of Liberal Christianity may be considered as eminently prosperous; and we felicitate its friends, both on the acquisitions it has already made, and the cheering grounds of assurance of better things to come.

We do not offer these considerations for the sake of encouraging feelings of vain complacency among the advocates of Unitarianism. Much less should reflections like these authorize, on their part, a relaxation of combined efforts to accelerate the progress of their faith, in the idea that it has already acquired sufficient *momentum* to force its onward and resistless course. We believe, indeed, that it will ultimately triumph over all opposition; for we believe it to be the cause of truth, and therefore the cause of God. But much depends on the due application of human means. A great amount of responsibility devolves on all of the Unitarian name. Whilst they humbly seek the blessing of God upon their labors, they should zealously co-operate for the wider diffusion of their simple, yet rational and practical views of Revelation. Above all, let them demonstrate, in their *tempers and* their lives, the governing *influence and* happy effects of that *Knowledge of the Only True God, and Jesus Christ whom He has sent*, wherein, says our Saviour, is contained the doctrine of LIFE ETERNAL. (John xvii, 30.)

For the Christian Register.

MR. EDITOR,—

I send for your perusal the following letter, and if you think it will be productive of any good, you are at liberty to insert it in the Register.

Letter to a Calvinistic Lady.

My dear Friend,—It is a painful task, which I have imposed upon myself; but regard for your welfare, and that of your family, as well as for the cause of Christ, has compelled me to write you this letter, which if it grieve you to read, know that it also grieved me to write. I lament the religious dissensions of your parish: but my sympathies are warmly excited in favor of the Unitarians, both because I think they have heretofore been injured and oppressed, and because I believe the doctrines they maintain are the doctrines of the gospel. With these feelings and views, I cannot but hope and pray that God will prosper them, and deliver them from the power of all their adversaries.

It was with sorrow I learned, that you still adhered to the Trinitarian and Calvinistic party, contrary to the example, the expectations, and wishes, of your husband. I strongly fear, that you have been more under the influence of bad advisers, than guided by your own feelings, and by him who loves you better than these can. When you made a profession of religion, I suppose that you meant to join the church of Christ, rather than that of Calvin; and that it was not the peculiar tenets of a sect, that were the object of your *interest* and *faith*, but the gospel. Situated as you have been, I suppose that you are, even now, but little acquainted with those points of controversy, which are causing so many divisions among Christians. I cannot but think, that, for the present, it would be the part of wisdom and propriety to accompany your husband to church; and, in so doing, you will not only be showing conjugal attachment and respect, but an opportunity will be afforded you for judging of these doctrines, which now threaten your union—an opportunity, which either you have not enjoyed before, or you have not improved as you ought. After candid, patient and prayerful search of the scriptures, and serious attention to the ministration of the word, if you find that you cannot embrace these doctrines, nor conscientiously attend worship where they are preached, you can then withdraw; and you will then be able to give better reasons, than you can now, for leaving the altar where your husband worships. Instead of listening so much to your Calvinistic friends, who, possibly, may have the interests of a party at heart more than either your temporal or eternal interest, (the heart, you know, is deceitful) listen to the advice of your bosom friend, and to the instructions of the word of God.

In doing as you do, I know you have the example of many females of the present day to encourage you; but you are not aware of the evils which will flow from this practice. It will disturb your domestic peace, injure your social feelings and pious affections. It will alienate your heart from your nearest earthly friend. It will smother the mutual flame—it will prevent mutual sympathies. If you worship at different altars abroad, the probability is, you will do the same at home; or, what is far worse, if you think to pay a tender regard to each other's peculiar opinions, it will make you painfully silent and reserved about religion. Religious conversation will be carefully avoided, to prevent giving offence. And so, in all your religious anxieties, hopes and fears, joys and sorrows, you will seek solitude, or companions abroad.

* I make this quotation from memory, not having the work at hand. The *sentiment* is preserved, though it may not be *verbatim et literatim*.

On the other hand,—if you indulge in disputation, in condemning each other's opinions, your house will soon become a Babel instead of a Bethel. Your husband will consider you deluded, enthusiastic, bigotted, uncharitable; and you will look upon him as an alien from God, an enemy to Christ, without grace, and in the way to ruin. Pity, grief, and vexation, will take the place of love, joy and peace. Your different opinions will lead you to form different connexions, and to seek different company. You will each find associates more congenial to your sentiments, and you will live together as strangers.

Your children,—I tremble for their fate. Early will they begin to reap the bitter fruits, the seeds of which you are now so thoughtlessly sowing. Who is to be their guide and teacher, their friend and pastor? And whom are they to consider as an alien, an enemy, and an outcast? Lay your hand on your heart—and raise your eye toward heaven, and solemnly pause and reflect.

Your husband is not a professor of religion. The objections he used to bring are now about to be removed. Should you encourage and accompany him, he will probably join the Unitarian church. But, if you persevere in the course you have begun, he may absent himself from his own place of worship, to prevent strife and hard thoughts; and, finally, neglect all religion. Let me intreat you to give this subject your serious attention.

I believe you may attend a Unitarian church without any great injury to your piety and devotion. For the hymns and prayers used by Unitarians are generally of such a character, that even a Trinitarian or a Calvinist may join in them.—The general complaint against Unitarians is—that *they don't go far enough*. But the Trinitarians and Calvinists *go too far*—so that Unitarians cannot join in their devotions. (*We go to church to worship God.*) You can say *Amen* to our *prayers*, and we cannot to *yours*. Consequently, *your* devotions cannot be interrupted so much as *ours*. You can still be pious, and retain your peculiar opinions, and shed a happy influence on those around you. That these reasons and exhortations may have some weight with you, is the prayer of your friend. F. J.

To Mrs. * *

SUMMARY.

The election of Governor, Lieut. Governor, and Senators, took place on Monday last, in this State. *For Governor*, the whole number of votes in this city was 3756. For Governor Lincoln. 2643; for Judge Morton, 531; for Hon. H. G. Otis, 243. *For Lieut. Governor*, the whole number of votes was 3673. For Lieut. Gov. Winthrop, 2987. *For Senators*. the whole number of votes was 3759. Messrs. F. C. Gray, Thomas Welsh Jr. James Savage, John R Adan, Charles Wells, and Nathan Hale, (Administration Ticket,) received an average of about 2850 votes, and are elected.

The average number of votes received by both the Jackson tickets, was about 720.

Messrs. Beals & Homer, Proprietors of the *Boston Commercial Gazette*, are making arrangements to issue that paper daily,—to commence the first of May, at $8 per annum. A tri-weekly paper will also be published at $5 per year, and a semi-weekly, (which will contain all the matter that appears in the daily) at $4. "It will take no part or interest in State or National politics, except so far as to give actual results; but be devoted to the dissemination of intelligence that will be interesting to the mercantile, trading, and other classes of the community." This will make the sixth daily paper published in Boston.

The Greeks. We understand that upwards of $800 have been obtained in the town of Dorchester, in behalf of the Greeks.—We hope other towns in the vicinity will follow the example.

Contributions for the Greeks. In Springfield, Rev. Mr. Osgood's Society, $124,26: Rev. Mr. Peabody's $101,45; Rev. Mr. Osborn's, at Feedinghill, $5.60.

The ladies.—ever ministering angels to suffering humanity, have been engaged during the week past, in levying contributions of clothes and money upon the citizens of our villages, and are now engaged in converting the materials into garments, for the women and children of the suffering Greeks. The donations, we learn, amount to about $400, a sum creditable to the liberality of our citizens. *Buffalo Republican.*

By intelligence from Madras to Oct. 18th, it appears that hostilities had been commenced against the Rajah of Kolapone. It was rumored that 5000 troops were ordered for Bombay.

It is announced in the English papers, that Capt. Franklin is about to make another journey to the northern coast of America, to complete his survey of the coast.

Cork papers to March 1st have been received, by the ship Fame.

No later news had been received from Constantinople when the Fame sailed.

Contradictory reports were in circulation respecting the health of the king of England. It was generally believed that his health was very precarious, though he kept up the appearance of health

Fire. On Saturday morning, about 3 o'clock, the four story brick building, formerly known by the name of Godfrey's building, 135 Ann street. was discovered to be on fire. We understand it originated in the rear of the lower story, occupied by Messrs. Scott & Clark, Pump and Block Makers,—but by the timely assistance of the Fire Department, and a plentiful supply of water from the dock and the reservoirs in North Square and Hanover street, the fire was principally confined to the lower end of the building. This part of the building was so much injured as to require new inside work. The front part of the building was not much burnt. We understand the building is owned by Mr. Robert G. Shaw, and not Scott & Clark. as erroneously stated in a Saturday's paper, and occupied by Messrs. Scott & Clark, who have lost the greater part of their valuable machinery for boring pumps, morticing blocks, &c., Messrs. Robinson & Scott, painters, John Hutchinson, rigger, Mr. Reed, chair maker, Nathaniel Blake, sail maker, Mr. Lamson, and Mr. Edes, glazier. Great praise is due to the Fire Department for their timely and efficient measures in confining the fire to a part of the building. *D. Adv.*

As a proof to what extent the spirit of rivalry exists among the London booksellers, in embellishing their annuals, it is said that the *Keepsake* alone cost Hurst, Chance and Co. *six thousand pounds*—the *Forget Me Not* cost Ackerman nearly as much—and *The Bijou* £3000. Notwithstanding the magnitude of sums, it is probable that large profits were realized by the publishers from the sale of their beautiful works—the popularity of which, has given them a circulation through England, and wafted them across the Atlantic. What would an American bookseller think of expending 25 or 30 thousand dollars to gratify the public taste? and still more, if, in doing so, reap a harvest of wealth? The truth is, our publishers need more spirit, to produce, and our people more liberality to encourage, specimens of American talents and genius, which shall neither disgrace our press nor do injustice to our enterprize.

Incidents of a nature somewhat calculated to excite marvel, frequently occur among our Cape Horn friends, as they traverse the "illimitable sea," in pursuit of spermaceti and whalebone. A large female whale was tackled to by two Nantucket ship-masters, on the off-shore ground, in some part of the Pacific. The tow iron breaking, the whale made its escape. Eleven months afterwards, the same whale, with the broken iron in his body, was captured by one of the captains here alluded to, at a distance of eighteen hundred miles from the place where first seen.

Some years ago, in Woolwich Ray, Coast of Africa, a young whale came along-side one of the boats belonging to a whaling ship—whereupon one of the men in the boat marked the initials of his name on its back, and then let it go. Several years after, the identical whale itself, bearing the seaman's initials, was taken on the Brazil Banks, and produced sixty barrels of oil.

The "Memoirs of the Right Hon. George Canning by Dr. Styles," is announced in the late London papers. The author is said to have spared no pains in collecting his materials. The work contains his best orations and arguments, together with many other things illustrative of his intellectual and political character.

Suicide. The wife of Daty Allen, Esq. of Dresden, put a period to her existence on Friday morning last, by taking opium. And on Sunday morning the wife of Wadsworth Bull, Esq. of Granville, formerly sheriff of this county, drowned herself by jumping from the bridge into the mill pond near Blanchard & Standish's store in West Granville. This last makes the third instance of suicide in this vicinity within a few days. *Whitehall pa. 1st inst.*

BALTIMORE, April 2. The books for subscription to the additional stock of the Baltimore and Ohio Rail Road Company, were closed yesterday, when it appeared that the original stockholders, to whom the subscription was confined, had taken every share. The work will now, of course, be immediately commenced, and we may calculate with certainty on its completion with all the expedition compatible with the magnitude of the undertaking. It is proposed to commence this Rail Road, on the *Fourth of July* next, and to request CHARLES CARROLL, of Carrollton, to lift the first sod.

Western Rail Road. In the New York Senate on Thursday last, Mr. Viele presented the petition of the Board of Directors of Internal Improvement of Massachusetts, praying for authority to construct a rail road from the eastern boundary of N. York, to the Hudson river. It was referred to a committee of the whole, when on the bill previously introduced on that subject, which was made the special order of the day for Friday.

Rail Road Surveys. Col. Baldwin, the engineer on the western Railroad, accompanied by one of the commissioners of Internal Improvement, on Wednesday last, resumed the survey of the Southern route towards Albany, beginning at Needham, where the survey of the last season terminated, with the intention of proceeding through Framingham, Southborough, Westborough, &c. A branch of the same line from Weston, through East Sudbury, Framingham and Southborough, will also be surveyed at the same time. We mention this, that gentlemen acquainted with the face of the country, may have an opportunity of communicating any information for facilitating the investigation, which they may be disposed to give. Arrangements are making to resume, as speedily as possible, the survey of the Providence routes. As soon as circumstances will admit, an examination will be undertaken of other western routes, leading through the central and northerly parts of the state. *B. D. Adv.*

Granite Pillars. Four beautiful granite pillars, for the church now erecting in Quincy, are to be seen near the Quincy rail road. They are twenty five feet in length, four feet two inches in diameter at the base, and three and a half feet at the top. They are computed to weigh 25 tons each. The whole stone is perfectly clear, and of uniform color, and they are wrought with remarkable accuracy and beauty. Their dimensions considerably exceed those of the U. States Bank. *ib.*

Mr. S. W. Pomeroy, supercargo, and boat's crew of ship Star, of Philadelphia, which were supposed to have been lost at Staten Land, were safe at Valparaiso, Jan. 1st, as appears by a letter from that place and date, to his father. He states that on the fifth day after the ship had left them, the brig Alabama Packet, Capt. J. Pendle on, from Stonington, bound on a sealing voyage, arrived, on board of which they were received and treated with great kindness; that no other vessel touched there, and that they remained on the Island 50 days. *M. H. Books.*

Eastern Frontier. The President of the United States has ordered a detachment of the army to be stationed in the vicinity of the boundary line between the United States and the British territory of New-Brunswick, to afford, if necessary, protection to the American citizens in that quarter. The troops, we learn, are on their way from Sackett's Harbor; and that officers of the United States have proceeded to Maine to make the necessary provision for them.

South Sea Expedition. The Committee on Naval Affairs have made a report in favor of the project of J. N. Reynolds, to employ a small portion of our navy in exploring the South Seas. The Secretary of the Navy, in a letter to the chairman of that committee, expresses an opinion, that such an expedition is expedient, as it would, ultimately, greatly extend our commercial operations in that region, which are now difficult and hazardous. He thinks that the expense of the expedition ought not to exceed $45 or $50,000. He directs the attention of the committee to the memorial of the citizens of Nantucket on the subject, as giving a correct representation of the intercourse maintained between this country and the seas and islands of the Pacific.—The memorial in question states, that there are engaged in the whale fishery, from various parts of the country, upwards of 40,000 tons of shipping, requiring a capital of $3.000,000, and the service of more than 3,000 seamen. The increased extent of the voyages now pursued by the trading and whaling ships, into seas but little explored, and to parts of the world before unknown, has increased the cares, the dangers, and the losses of our merchants and mariners. Within a few years, their cruizes have extended from the coasts of Peru and Chili to the Northwest Coast, New-Zealand, and the Isles of Japan.—This increase of risk has been attended with an increase of loss. Several vessels have been wrecked on islands and reefs not laid down on any chart; and the matter acquires a painful interest from the fact, that many ships have gone into those seas, and no soul has survived to tell their fate. *Com. Gaz.*

Charleston, March 28. The new 74 gun ship Sovereign, arrived at Havana, from Cadiz, early in the present month, with a full crew, and 800 supernumerary seamen for the Spanish fleet.—This great accession of strength, will render the Spanish marine an overmatch for the Mexican vessels under the command of Com. Porter.

The Lieut. Commanding the Mexican brig Guerrero, after the death of Capt. Porter, had written an official account of the action, addressed to the Mexican Government, which was submitted to the Spanish authorities, previous to its being forwarded; in which, while he eulogized the heroic conduct of his lamented commander, he paid a merited tribute to the Spanish officers, into whose hands he had fallen, for their humane and generous treatment to the vanquished. This liberal course gave much satisfaction at Havana. *Cou.*

During the week ending on the 29th of March, 15,551 letters were mailed at the Albany Post-Office, in 3969 distant mails or packages. The above office distributes and makes up mails for 2004 post offices.

Mr. Gilfert, of the New York Bowery Theatre, gave a benefit to T. B. Redmond, who has suffered much recently by a conspiracy among the rogues concerned in the late forgeries. The amount when delivered to Mr. Redmond, he gave to the Humane Society, to be appropriated to the "necessities of poor debtors in prison."

A petition has been, or is intended to be, presented to Congress, for the *gradual* abolition of slavery in the District of Columbia, and for other purposes connected with slavery. By the facts stated in the petition, it is high time for the reputation of the Government and the honor of the country, that some new regulations were entered into on this subject.

We learn, with pleasure, that a Society of Ladies was formed in this city on Tuesday last, which has resolved to establish one or more Infant Schools. A liberal subscription was commenced in furtherance of the object, on which four different ladies placed $100 each. We expect to receive a more full account of the meeting hereafter. *B. Rec.*

American Colonization Society. Mr. Garrit Smith, of Peterboro, (N. Y.) has subscribed 1000 dollars to the funds of this society, payable in ten years. The latest account from the colony at Liberia, give the most gratifying intelligence of its present condition and future prospects. *Ont. paper.*

Rev. George W. Doane, Professor of Belles Letters and Oratory in Washington College, Con. has received a unanimous invitation to become Assistant Minister in Trinity Church, in this town, and has accepted the invitation. *B. D. Adv*

Installed, on Thursday last, as Pastor of Pine-Street Church, in this city, the Rev. Thomas H. Skinner, D. D. The Sermon was preached by the Rev. Edward Beecher, of Boston; the charge was given by the Rev E. Porter, D. D. President of Andover Theological Seminary; the Right Hand of Fellowship was presented by the Rev. S. Green, of Boston; the Address to the Church was made by the Rev. R. S Storrs, of Braintree. The Prayers were offered by the Rev. W. Fay of Charlestown, Rev. Dr. Homer of Newton, and Rev. S. Gile, of Milton. *B. Rec.*

The Church in Philadelphia, lately under the pastoral care of Dr. Skinner, who was installed on Thursday last in this city, has unanimously invited the Rev. Dr. Beecher to become their pastor.

Installed, on the 13th Feb. the Rev. W. F. Curry, as pastor of the First Presbyterian Society of Lockport.—Sermon by Rev. Mr. Crawford, of Buffalo.

Ordained, on the 6th Feb. by the Presbytery of Grand River, Rev. Joseph Peppoon, as an Evangelist.—Sermon, from Isaiah lxii. 6, 7.

MARRIAGES.

In this city, on Sunday evening, by Rev. Paul Dean, Mr. Jonathan M. Plaisted, formerly of Portland, to Miss Hannah A. Jeffries. On Wednesday evening, by Rev. Mr. Parkman, Mr. Henry Andrews to Miss Sarah P. Hill.

In Quincy, on Tuesday evening, Mr. Seth Adams to Miss Irene Torrey.

In Malden, on Tuesday morning, by the Rev. Mr. Green, Mr. Peter T. Sprague, of Greenfield, to Miss Maria Theresa Hussey.

In Durham, N. H. Mr. Ezekiel Cutter, of Cambridge, to Miss Eliza L. Nudd.

In New York, Mr. Joseph N. Bradford, of Boston, to Miss Catharine W. Harris.

In Washington, on Thursday, 27th ult. William Gore Ouseley, Esq. attached to the British Legation at Washington, to Miss Mercia Van Ness, daughter of Gov. Van Ness, of Vermont.

In Baltimore, on Sunday evening, 30th ult. by Rev. Mr. Blanchard, of Massachusetts, Mr. John Osborne, of Boston, to Miss Lucretia Bartlett.

DEATHS.

In this city, Mrs. Miriam Renouf, wife of Mr. Edward Renouf, aged 30.

In West-Cambridge, on Thursday morning, 27th, ult. Mr. Amos Whittemore, aged 69. The public are deeply interested in the lives and characters of those whose talents and industry have contributed largely to the public good. Mr. Whittemore, as is well known, was the original inventor of a machine for sticking cards, a machine which has excited the admiration of all who have witnessed its operation. In point of utility, it has been surpassed by few which this or any other country has produced, and by none in the ingenuity of its motions. Mr. W. may be justly considered one of the greatest inventors of the age.

He was equally conspicuous for his private virtues. The tender and indulgent husband, and the kind and affectionate father, was deservedly beloved by his family; while his deep sympathy in the distresses and misfortunes of others, and his readiness and liberality in relieving them, will cause his name to be revered by those who have witnessed or experienced his extensive benevolence. During a long period of confinement, occasioned by his infirmities, he preserved the same serenity of mind which he possessed in the more active part of his life; and in the severe distress of his last sickness, he exhibited that patience and resignation, which evinced what he always expressed, a firm and unshaken reliance on him who is the Christian's hope. *Centinel.*

In Concord, on Monday, March 31, Dr. Peter Green, in the 83d year of his age. He received his education at Harvard College, Cambridge, Mass. where he graduated in the year 1766, in a class containing forty members, of whom one fourth were living at the commencement of the present year. Having acquired the profession of Medicine, he settled in Concord in the year 1772, where, for the long period of 56 years, he practiced with much success and reputation. He was one of the early members, if not one of the founders, of the New Hampshire Medical Society; and his professional skill was so well known abroad, that he was elected an honorary member of the Massachusetts Medical Society.

In Brunswick, Miss Mary, daughter of the late Capt. Daniel Stone, aged 19.

In Hancock, (N. H.) Dr. Peter Tuttle, of Princeton, aged 47.

In New Bedford, Mr. James Russell, aged 38.

In Lancaster, Mr. Samuel Butler, aged 44.

In Beverly, Mr. Edmund Putnam, aged 57.

In Bolton, Mrs. Susan Bond, wife of Mr. Isaac Bond, of Portland, and daughter of Jona. Whitcomb, Esq. of Bolton.

In Nashua Village, (N. H.) Rebecca, daughter of Mr. Ziba Gay, aged 3 years. Martin, son of Mr. Ira Gay, aged 8 months. Rachel Amanda, child of Mr. Tho. French, aged 18 months.

In Vassalborough, Me. Mrs. Susan Weeks, consort of Capt. Reuben Weeks, formerly of Nantucket, aged 36 years.

In St. Albans, Vt. Capt. John Ball, a native of Northborough, Mass. aged 55 years.

In Goshen, N. Y. Major John Poppino, aged 100 years, 10 months, and 10 days.

In Washington city, Dr. William Thornton, Superintendent of the Patent Office.

In Richmond, Va. Jerman Baker, Esq. Treasurer of the Commonwealth.

In Charleston, S. C. Mr. Maltby Gelston, of Boston.

At Wiltstown, Cherokee nation, 8th Feb. Rev. Ard Hoyt, missionary of the American Board of Foreign Missions.

NOTICE.

THE Gentleman, who on the first day of October last, sent a hundred Dollar Bill, enclosed in a note, addressed to me, for the benefit of the "Theological School at Cambridge,"—is requested to call or send for a Letter at the Office of the Christian Register, addressed to him as "The Donor,"—or to inform me by a Note where the Letter may be left for him. HENRY WARE.

Cambridge, April 9, 1828.

LIBERAL PREACHER—No. X.

THIS day published by BOWLES & DEARBORN, No. 72 Washington-street, No. X. of the LIBERAL PREACHER, for April—containing a Sermon by Rev. T. R. Sullivan, of Keene, N. H. preached at the Dedication of a new Meeting-house in Walpole, N. H. Feb. 20, 1828.

A few copies of the above Sermon are for sale as above. *April* 7, 1828.

THE SCHOOL.—No. III. & IV.

COTTONS & BARNARD. 184 Washington-street, have just published, the third and fourth numbers of "The School: or Lessons in Morals."

"Even a child is known by his doings, whether his works be pure, and whether it be right."—*Proverbs, 20th chap. 11th verse.* 6t April 12.

NEW TRACT OF THE A. U. A.

TRACT No. XVIII. on the Evidence necessary to establish the Doctrine of the Trinity,—this day published and for sale at the Depository.

BOWLES & DEARBORN,
April 12. 72 Washington-street.

VALUABLE BOOKS.

THE following valuable BOOKS are for sale at a very low price at this Office, viz:—

Laplace—Systeme du Monde, 2 vols.; Say—Traite' d' Economie Politique, 2 Vols.; Johnson's & Walker's Dictionary, 2 vols. Quarto; Malte Brun 's System of Geography—all the numbers published, and the numbers yet to be issued. April 12.

FEMALE SEMINARY *at Groton.*

MISS PRESCOTT informs her Friends and the Public, that the Spring Term of her School will commence on the 5th of May next.

The Branches taught in this Seminary, are Reading, Writing, Orthography, English Grammar, Arithmetic, Ancient and Modern Geography Rhetoric, Composition, Criticism, Ancient and Modern History, Logic, Chronology, Mythology, natural, moral, and intellectual Philosophy, Chemistry, Botany, Astronomy, and Geometry; plain and ornamental needle-work, Drawing and Painting on paper, and wood, also by Theorems, on Velvet, Projection of Maps, &c. In addition to the above branches instruction will be given in the Latin, French, and Italian languages.—Also, Lessons on the piano-forte and Organ.

While Miss. P. tenders her grateful acknowledgements to her Patrons and Friends for past favors, she hopes the superior local advantages of her commodious establishment, joined to her unremitted efforts for the moral and intellectual improvement of her pupils, will insure a continuance of that patronage hitherto so liberally bestowed.

Groton, March 25, 1828. 3t.

NOTICE.

THE Copartnership heretofore existing between the Subscribers, under the Firm of LYMAN TIFFANY & Co. is by mutual consent this day dissolved.

The concerns of the late Company will be adjusted by REED, BROTHERS & Co. their successors, who are duly authorized to settle the same. All persons having demands against the Firm, are requested to present them for settlement.

LYMAN TIFFANY,
SETH REED,
LYMAN REED.

March 15, 1828.

COPARTNERSHIP NOTICE.

THE Subscribers have formed a connexion in business under the Firm of

REED, BROTHERS & CO.

and will continue the Commission Business for the sale of *American Goods, Wool and Cotton*, at the Store formerly occupied by the late Firm of LYMAN TIFFANY, & Co. *No.* 3, *Liberty Square.*

HEZEKIAH HOWE,
SETH REED,
LYMAN REED,
LUCIUS REED.

March 15, 1828.

R. B. & Co. have leave to refer to

Hon. Israel Thorndike, Lyman Tiffany, Esq. Messrs. A. & A. Lawrence & Co.	*Boston.*
" Whitwell, Bond & Co. " Benj. & Chas. Dyer & Co.	*Providence, R. I.*
" Jenkins & Mann,	*Pawtucket, R. I.*
" Samuel Slater, Esq. " Spofford, Tileston & Co.	*New-York.*
" B. Tiffany & Co.	
" J. & M. Brown, & M. D. Lewis,	*Philadelphia,*
" Tiffany, Wyman & Co.	*Baltimore.*
" J. Leland & Brothers,	*Charleston, S. C.*

THE ADAMS FEMALE ACADEMY

THIS Institution, situated in Derry, N. H., will hereafter be open for the reception of young Ladies during the whole year, under the instruction of Mr. CHARLES C. P. GALE, who will be aided by Miss LUCRETIA MORSE.

The Trustees have long been desirous of continuing this School longer than through the summer months, and they are happy to state that arrangements have been made to effect this important object.

The year will be divided into three terms, of thirteen weeks each; the first to commence on the last Wednesday in April. At the close of the first and second terms, will be vacations of two weeks each.

hree years will be necessary to complete the regular course of studies, but pupils may be admitted for a shorter period, or to advanced standing, on passing a satisfactory examination.

he regular course will comprise the following studies:—Reading, Writing, English Composition, Epistolary Writing, Ancient and Modern Geography, General History, Rhetoric, Grammar, Mental and Written Arithmetic, Algebra, Elements of Geometry, Chemistry, Natural Philosophy, History of the United States of America, Histories of Greece and Rome, Evidences of Christianity, the Bible with Maps, Natural Theology, Intellectual Philosophy, Astronomy and Logic.

During the course, familiar lectures will be given in Chemistry, Natural Philosophy, and Astronomy.

Great attention will be paid to the health and comfort of the Scholars, and particular regard will be had to their moral and religious improvement.

There will be two public examinations each year. The first will be on the last Tuesday in July, and the second on the second Tuesday in Nov. Testimonials will be given to those who complete the course prescribed.

The French and Latin Languages will be taught in the Seminary.

Books and Stationary can be procured near the Academy, at Boston prices.

Tuition: Six dollars a term, to be paid at entrance.

Board may be had in respectable families, from $1 50 to $1 75 per week. JAMES THOM,

For the Executive Committee.

March 22. 3t

THIS DAY PUBLISHED,

BY FREDERICK T. GRAY, Boston, and G. & C. CARVILL, New-York, the *NORTH AMERICAN REVIEW.* No LIX.

Art. I. Von Dohm's Memoirs.—Denkwurdigkeiten meiner Zeit, oder Beitrage zur Geschichte vom letzten Viertel des achtzehnten und vom Anfang des neunzehnten Jahrhunderts, 1778 bis 1806. Von Christian Wilhelm von Dohm.

Memoirs of My Own Times, or Contributions to the History of the Last Quarter of the Eighteenth and the Beginning of the Nineteenth Century, 1778 to 1806.—By Christian William von Dohm

Art. II. Legal Condition of Woman.—1. The Law of Infancy and Coverture. By Peregrine Bingham, of the Middle Temple.

2. Traites du Contrat de Mariage, de la Puissance du Mari, du Contrat de la Communaute, et du Douaire. Par Pothier.

Art. III. Structure of the Indian Languages.—1. Travels in the Central Portions of the Mississippi Valley. By Henry R. Schoolcraft.

2. A Vindication of the Rev. Mr. Heckewelder's History of the Indian Nations. By William Rawle.

Art. IV. Hope Leslie.—Hope Leslie; or Early Times in Massachusetts. By the Author of 'Redwood.'

Art. V. Northeastern Boundary.—1. Considerations of the Claims and Conduct of the United States, respecting their Northeastern Boundary, and of the Value of the British Colonies in North America.

2. Letters on the Boundary Line. By Verax.

Art. VI. Revolution in Paraguay.—Essai Historique sur la Revolution de Paraguay et le Gouvernement Dictatorial du Docteur Francia. Par MM. Rengger et Longchamp.

Art. VII. Florida.—1, A View of West Florida. By John Lee Williams.

2. Letters of the Hon. J. M. White.

3. Answers of David B. M'Comb, Esq.

Art VIII. Duelling.—Personal Sketches of His Own Times, By Sir Jonah Barrington.

Art. IX. Captain Hall's Voyage to the Eastern Seas.—A Voyage to the Eastern Seas in the year 1816; including an Account of Captain Maxwell's Attack on the Batteries at Canton; and Notes of an Interview with Bonaparte at St. Helena, in August, 1817. By Captain Basil Hall.

Art. X. Travels in the East. Bericht uber die Naturhistorischen Reisen der Herren Ehrenberg und Hemprich, durch Aegypten, Dongola, Syiien, Arabien, und den ostlichen Abfall des Habessinian Hochlandes, iu den Jahren 1820—1825. Gelesen in der Konigiichen Akademie der Wissenschaften, von Alexander von Humboldt.

Report of the Researches in various Branches of Natural History, made by Messrs Ehrenberg and Hemprich, on their travels through Egypt, Dongola, Syria, Arabia, and the Eastern Slope of the Abyssinian Highlands in the Years 1820—1825. Read before the Royal Academy of Sciences, by Alexander von Humboldt.

Quarterly List of New Publications.

Index. April 5, 3t.

PROSPECTUS
OF THE
GENIUS OF UNIVERSAL EMANCIPATION.

THE publication of this work commenced on the Fourth of July, 1821, and was issued, in monthly numbers, during the period of four years. Since then, it has been published weekly. It is printed on a fine super-royal sheet, and folded in quarto form, so as to render it convenient for binding. It circulates in nearly every State and Territory of this Republic, and somewhat abroad. But its principal supporters are the citizens of our southern and western slave-holding States.

It has ever been the object of the editor to make the work an active instrument in exposing the evils and dangers of the slave-holding system in America, and in devising means for its annihilation. To this subject it has ever been, and will continue to be, principally devoted. A condensed statement of the most important current news, domestic and foreign, is given in each number: and a small department is also reserved for literary and miscellaneous articles.

As it is the intention of the editor to spare no pains to render this paper interesting to its patrons, the friends of the cause which it advocates are looked to, with confidence, for a liberal support.

TERMS OF SUBSCRIPTION.—The price of subscription is THREE DOLLARS *per annum*, payable *within six months of the time of subscribing.* But a full receipt will be given, if TWO DOLLARS AND FIFTY CENTS be paid *in advance.*

Subscriptions will not be received for less time than a year, out of the city of Baltimore; and the money must always be paid in advance by distant subscribers. The difficulty of collecting small sums, at a distance, renders a strict adherance to this rule indispensably necessary.

Subscribers will not be at liberty to withdraw their names if they are in arrears.

The postage must be paid on all letters and communications received by the editor through the Post-Office. Address BENJAMIN LUNDY, *Editor*, corner of Market and South Gay Streets, Baltimore.

March, 1828.

WANTED.

NO. 5 of Vol. VII. of the CHRISTIAN REGISTER, is wanted at this Office. Those who do not keep regular files of papers, and have this number on hand, will confer a favor on the editor, by forwarding it by the mail. Dec. 29

RAMMOHUN ROY'S WORKS.

JUST published at the Office of the Christian Register, and sold at the Bookstores generally, the Theological Writings of Rammohun Roy, the celebrated Hindoo Brahmin. March 22.

MISCELLANY.

Female Education.

The following remarks are the continuation of an article from the Journal of Education, from which we gave extracts last week, on the importance of self-improvement in Female Education.

Another advantage of an interval for self cultivation between school days, and that period when all the holiest responsibilities of the sex are assumed, is, that the possible errors of early education may be remedied. It has been well remarked, that the images which throng the infant mind are the loveliest, and are liable to exercise a strong effect upon the character forever. False associations, however, and the mistakes of early education generally, are not absolutely irremediable. In that period of life when a sense of individuality and independence comes, the strong hour of youthful vigor, there is an opportunity for a mental regeneration. The character is often known to take at this period a new direction—and if left to itself, it will, I think, take a natural direction—it will take that direction which will fully develope its individuality. Now all the formalities of a school are calculated to repress this development, to fasten forever the character of infancy, by continuing the chain of association uninterrupted, and to render the character tame and inefficient. In female education, this is a consideration of importance; for besides that the female mind, from its delicacy, is liable to be partially injured by all cultivation but self cultivation, we must remember that the entire revolution of the actual circumstances of life, in the case of most boys, who go forth into the world to act for themselves, the great changes, in very many instances, which occur in their lives, from the fluctuation of political circumstances, and the circumstances of business, give them opportunities of being created over again, as it were, renewing existence under different principles of action, and neutralizing or escaping entirely the influence of that very early stage of education. But girls, whose lives seldom exhibit such changes of circumstance, generally show through life the effects of early education; and the form of a school room, an artificial manner of acquiring knowledge, and especially the motives under which the mind acts, during the time from seven years of age to fourteen, are productive of effects which a woman very generally, perhaps, carries in her mind to her grave. It is true there are dangers from within, which are developed in a comparative retirement; but these are not so great as those from without; for the human mind has a natural tendency to do justice to itself, and, moreover, the dangers from within, which are tendencies to exaggeration of feeling and exclusiveness of views, must be previously guarded against by a free intercourse in early life with other children, habits of exercise as unrestrained as circumstances will possibly admit, and such a thorough ground-work of education, as will lead the mind into the various departments of literature and science.

And after all these considerations, the question recurs with increasing interest, can this foundation be laid in a shorter space of time than is now devoted to it? It seems to me that it can, if but the ground-work of education is aimed at. Now the elements of goood instruction are not the outlines of sciences communicated to the pupil: to commence education rightly, is to set the mind going with interest, in various directions. The cultivation of the habit of attention, generally, and then exciting the taste powerfully on various subjects, is the true ground-work of education. Cannot this be done more effectually and in a shorter period than it is at present done? Is not a great deal of the force of the mind spent in vain, even on the present improved methods? and would not a sense of the necessity of shortening the period devoted to going to school, develope greater effectiveness in the methods of teaching? I would not have any hurry, any artificial stimulus. But might not the succession of studies be so arranged as to make every moment of real labor, count in the acquisition desired?

Could a deep impression be made on the mind of society of the advantage of girls being at home, from fourteen to eighteen years of age; still, would the effect be to lower the standard of intellectual attainment?—would it not be to throw more efficiency into that education which the mind would receive previous to that period; and to enlist the talent which is now so extensively engaged upon this subject, at a period of the mind when it would present fewer obstacles to the influences of a high kind of education? The fact is, that on the present system, a year or two is necessary after a girl goes into one of the higher schools, to do away the actual bad habits of the intellect, contracted under teachers who, with the best intentions in the world, are yet incapable of taking a true view of the mind; or if it so happens that the intellect has not been sufficiently exercised to have *any* habits in study, scarcely a less time is necessary to awaken it from the comparative stupor to which inactivity had consigned it, and to deliver the mind from the influence of certain mechanical motions, called exercises of memory. Perhaps many persons have yet to learn that a child, whose intellectual habits are forming, needs more than at any period of its education, the watchful superintendence of the highest order of minds that can be devoted to the subject of education. It is only the highest order of minds that are capable of understanding human nature on its most general principles; yet this understanding of human nature is most essential to the performance of this duty. It is, generally speaking, only the highest order of minds that have a very delicate sensibility to individual character, as it exists, yet in the germ, in the mind of a young child. But surely this is preeminently necessary to success in evolving that individuality of character which is the charm of mind, and must be respected by those who would be influential in producing a graceful mental character.

I would observe, in closing, that it has not escaped the most common observer, that the female mind attains the balance of its powers much earlier in life than that of the other sex. And why this difference in nature, if Providence has not made a different set of circumstances to form round the one from what forms round the other, evolving different and peculiar duties? It seems to me, that every indication of nature on this subject, as well as on every other, is to be attended to with religious reverence, and will lead to true views and correct methods. Whatever speculations there may be, as to the extent and the design of this difference to which we have referred, few will deny that it does exist, and it gives facilities to the accomplishment of a plan of school education, in a much shorter time than is now given to it. I had intended to give some definite details of such a course as I think would serve the purpose of going to school, but I have already made this communication too long; and in the hope that some abler mind will express itself upon the subject, will desist from pursuing it farther at present.

SUPPRESSION OF INTEMPERANCE.

In the fourth number of the Unitarian, published at New-York, we have a valuable and interesting document on the subject of Intemperance. "It is in the form of a letter from the superintendent of the Rhode-Island coal mines, to the president of the company, P. J. Schuyler, Esq. giving a detailed account of his entire success in his attempts to abolish the use of ardent spirits among the colliers. It is one of the strongest cases we have known: and Mr. Clowes is entitled to the thanks of every Christian, and of every lover of his country, and of man, for his persevering zeal. It shows what an immense moral power is lodged in the hands of every man, who has under his superintendence a body of the laboring and manufacturing classes; and how accessible they generally are to reason, if they are approached in a spirit of kindness, and their own real and permanent good seen to be the only motive in depriving them of what they have been accustomed to regard, either as a necessary stimulant, or the only attainable luxury of the poor man."

"*To Philip J. Schuyler, Esq.*

"Portsmouth, March 3, 1828.

"Dear Sir,

"Agreeably to your request, I send you a few particulars, detailing a very few among the many results, arising from discontinuing the use of spirituous liquors among the workmen. It perhaps would not be interesting to you, nor is it convenient for me, to give you a very minute account of what I have experienced in this way. If I understand you correctly, you wish to know what has been the effect produced here, by excluding grog from the works, and also from the workmen's houses—and also, to inform you as to the manner in which this was brought about, and apparently to the satisfaction of all parties. Previously to entering into the details of what has been done here, permit me to inform you, that this work of reforming workmen, from dram-drinking and habitual drunkenness, is not new to me. I have been about eighteen years actively engaged in breaking up old customs, stemming the common prejudices and habits of workmen, and, when speaking of a work collectively, I have six different times proved victorious; and by the blessing of Him who aids his own cause, I have triumphed over many an old and stubborn profligate, as individual cases. I have in my family journal many memorandums of time, place, and name, of such particular instances.

"From the beginning of the year 1810, to this day, I have been the open and undisguised enemy to giving workmen liquor under any circumstances; and the more I am concerned with the workmen, the firmer I am established in my opinion. At the first colliery I was appointed superintendant, there were about eighty men and boys employed. The owners, Messrs. Morris and Kinnersly, were each of my opinion, and supported me in all my plans. In about two years, we had but few men or boys who would either drink, or permit drink to be taken at their pits or houses. Adjoining our works, was the largest colliery in that section of the country, called Kideren Colliery, belonging to the Gilbert family, and carried on by John Gilbert, Esq. who, unhappily for his workmen, believed and encouraged the idea, that the more extravagant and ignorant a workman was, he was the better servant, and always a dependant on his employers. In 1812 he (Mr. Gilbert) died.—Morris and Kinnersly dissolved partnership; and Mr. Kinnersly purchased the Kideren Colliery, and combined the two works into one concern, and appointed me to the chief superintendency. At this Kideren work, we found upwards of three hundred men and boys, in the most miserable and unhappy condition, and all the effects of dram-drinking and habitual drunkenness. St. Paul's language, Romans, chap. iii. from tenth to nineteenth verse, describes their situation much better than I can. Their Sunday's and other time not employed at the colliery, were devoted to cock-fighting, bull-baiting, gambling in all its forms suited to their station, and to every vice attached to a life of dissipation. What I saw achieved at this colliery in the way of reformation, in the short space of three years, has so confirmed me in my principles, that I have never once since doubted of effecting a change, nor have I ever failed; and since that time, I have triumphed over four other works, but little better than Kideren; and if I am spared a little longer at these mines, I confidently expect the same satisfactory results. In 1813—14, the first year we had the Kideren works, our accidents and killed were much less than previous years; and *ours* averaged killed 3—serious accidents 27 per month, for the first twelve months. In the year 1816, we had but *one* killed, and seventy-two accidents in twelve months. In the year 1816, on the very ground once used for cock-fights, &c. we had erected a large brick chapel, built with the donations from these same colliers. In 1815, we had three Sunday schools established, and the teachers, male and female, selected from the workmen and their daughters. And in the same year, we established a benevolent club, which was managed principally by the workmen. The original articles are now before me. In all this great work, the language you *shall*, or, I *insist*, &c. was never once used; but every man had the credit of reforming at his own free will—there was no compulsion. And the same course I have pursued in every other instance where I have had the charge of mines; and have brought to pass a complete change, lasting in its effects, and this in different countries.

"At last the vicissitudes of fortune brought me to the Rhode-Island coal mines. When I first came here, it is not unknown to you and others, that the workman who *could not*, and *did not* drink his pint of whiskey per day, was not allowed to work, but sent adrift; besides extra liquor brought upon the works, and sent to their houses, and that too by the person whose duty it was to have prevented it. Not a week passed without a general combat of from twenty to thirty at a time, engaged with staves, spades, picks, axes, and any other weapon next at hand, to the great danger of each other's lives, and to the ruin of the works. All this was the effect of the usual allowance of grog. In the latter part of 1826, you, together with the ex-committee, appointed me to the superintendency of these mines; and I ask you yourself, to bear testimony to the improved state of the works and workmen. Early in 1827 I commenced a general revolution, with a determination to do away with the worst of all evils, and the greatest curse ever inflicted on a workman, that of allowing him liquor while at work, and permitting him to have it in his house. I should have accomplished our wishes much sooner, had it not been for several unforeseen accidents in working among the old works filled with water. But keeping steady to the point, I had the satisfaction to see my plans gradually bearing down the long-cherished habit, and a very perceptible improvement take place in every family. And on the first Monday in October last, every man came up to the counting-house, and *with one voice, of their own free will, desired me to cease to give out any more grog*. They had always considered liquor a part of their wages, and had relinquished it without asking an equivalent. In order, therefore, to repay this sacrifice on their part, and to encourage such good deeds, I did at that time what policy pointed out to be my duty; and accordingly, I there and then informed them, I had the company's authority, to add to their wages more than an equivalent for what they had given up, by advancing their wages from eighty-eight and a half, to ninety-two cents per day. Those families, who, twelve months ago well clothed in rags, and with not a week's provision beforehand, in December last, were, both man, woman, and child, well clothed, and three months' provision beforehand; besides cash in hand, none having less than twenty, and some near one hundred dollars; not one on the sick list, but every soul in excellent health. Twelve months ago, our *young* single men had but one poor ragged suit of clothes each, and were generally in debt. Last December they had each two, and one of them three suits of good clothes, and from fifty to one hundred dollars in cash each. During the winter, two have taken to themselves wives; and it gives me great pleasure to say, I believe they will be happy and do well. Two of our young men, you have had with you during the winter in the coal yard, and you can judge of their conduct, as respects liquor and behaviour.—When liquor was allowed at the works, it was no unusual occurrence for the mother and children to be unmercifully beaten, and turned out of doors at night. And for several months my house door was left unlocked at nights, to afford them a place of refuge. Since October last, not one single occurrence of this nature has taken place. Every family belonging to our works, not only looks well, clean, and cheerful, but several of the wives of the workmen have lately told me, that they never lived so happily as they have done since the grog was excluded from the works. All is not yet done that ought to be, in the way of reformation, but the principal point has been gained, and I have no doubt of shortly having a well organized work, and that all will work together for good.

"How this been brought about, and so done that the workmen have the credit of every change effected, is what you wish to know. It would be difficult for me to make known in writing the way in which all this has been done, and yet the men content, if I was writing to any other person except yourself, who have had to do with workmen for many years. My first and main point, was, to be a living example of all I wished them to be. For this purpose, I not only excluded spirits, but wine from my house. The next great thing was to keep them at home in the evenings, and so occupy their leisure time agreeably and profitably. For this purpose, I engaged a schoolmaster during the winter evenings, to teach them to read, write, &c. and sent all to school, *young* and *old*, *man*, *boy*, and *girl*; made the schoolroom comfortable with fire, and gave to all paper, pens, &c. Early in the spring I allotted to each house an unlimited garden, which occupied their leisure time during the summer; and in this way employed them fully, leaving no time for carousing. In the month of May, I prevailed on those with large families, to buy a cow and pig each, and to plant extra quantities of potatoes. To those who had not money, I lent it, and entered into an agreement with them all, that if any of them should leave the works *by my wish*, (that is, if I discharged them) I would take all in their gardens, their cows, &c. at a valuation; but if they left the works by their own act and deed, then they must seek a market elsewhere. Thus, by a little at a time, each man became interested in the welfare of the mines, and gave me great influence over them.—During fishing time, I sent a boy each *Friday* to catch fish for every house. I also doctored them, and their families free of cost, and made it my chief study to anticipate all the little wants in an increasing family. By acting thus, and doing an hundred other little *unmentionable* things, I gained their esteem, which was of the utmost consequence in bringing about my plans. During all this time, I never lost an opportunity of expressing my own, and the company's wish, that *they* would cease taking grog; and took care to set the thing in a pleasing manner before them, as to the credit they would gain by giving it up; and explained the great difference between having it stopped, and their desiring it might not be given out. They frequently—that is *some* of them—told me to stop it. This I refused to do, till they *all* united and ordered it stopped; giving as the reason, that by my stopping it without all consented, it would be doing them an injustice, as well as the company: first, I should injure them in depriving them of the credit of having ordered it stopped themselves; and second, by making it appear that the company was arbitrary; I told them that whatever was done, must be by mutual consent—no compulsion. In addition to this, I took advantage of every case of sickness, accident, or when alone with any one of the leading men, to expatiate on the awful effects of dram-drinking, showing it to be a devil to the soul, a thief to the pocket, a wife's woe, and children's sorrow, &c. and on the other hand, pointing out the good to be enjoyed by wholly relinquishing the habit, the benefit to both soul and body, the happiness and comfort in their families, their better appearance in society, and the effects on their characters, &c.; and when on these topics, I did not spare in coloring, and at all times endeavored to suit the conversation to the occasion, yet doing all in a persuasive manner, heaping coals of fire on their heads not to burn them, but melt them down. My paper reminds me that I must stop, although I have not told half. Yet you will be able to comprehend, in a great measure, all my proceedings. But should it not be what you wish, pray write again,

"And for the present, believe me to remain,

"Your obedient servant,

"John Clowes.

"P. S. I must not allow this to go without telling you another thing I did to induce the men to give up the grog, and which operated very powerfully. That was, I preferred the man who drank the least to every favorable situation, and made him my confidant, proclaiming it through the whole, that I had no confidence in a dram-drinker. And when I engaged Mr. Young, who is a water drinker, and by far the best and ablest workman, I immediately made him second in command, and gave him power to discharge. This took just as I calculated, and produced what I have mentioned the first week in October last. I could state a hundred things more, but have neither time nor room; only what I say about myself, having no liquor or any wine in my house, I beg particularly to call your attention to, as to the effect of my example, &c."

THIS DAY PUBLISHED,

By Frederick T. Gray, Boston, and G. & C. Carvill, New-York, the *NORTH AMERICAN REVIEW*. No LIX.

Art. I. Von Dohm's Memoirs.—Denkwurdigkeiten meiner Zeit, oder Beitrage zur Geschichte vom letzten Viertel des achtzehnten und vom Anfang des neunzehnten Jahrhunderts, 1778 bis 1806. Von Christian Wilhelm von Dohm.

Memoirs of My Own Times, or Contributions to the History of the Last Quarter of the Eighteenth and the Beginning of the Nineteenth Century, 1778 to 1806.—By Christian William von Dohm.

Art. II. Legal Condition of Woman.—1. The Law of Infancy and Coverture. By Peregrine Bingham, of the Middle Temple.

2. Traites du Contrat de Mariage, de la Puissance du Mari, du Contrat de la Communaute, et du Douaire. Par Pothier.

Art. III. Structure of the Indian Languages.—1. Travels in the Central Portions of the Mississippi Valley. By Henry R. Schoolcraft.

2. A Vindication of the Rev. Mr. Heckewelder's History of the Indian Nations. By William Rawle.

Art. IV. Hope Leslie.—Hope Leslie; or Early Times in Massachusetts. By the Author of 'Redwood.'

Art. V. Northeastern Boundary.—1. Considerations of the Claims and Conduct of the United States, respecting their Northeastern Boundary, and of the Value of the British Colonies in North America.

2. Letters on the Boundary Line. By Verax.

Art. VI. Revolution in Paraguay.—Essai Historique sur la Revolution de Paraguay et le Gouvernement Dictatorial du Docteur Francia. Par MM. Rengger et Longchamp.

Art. VII. Florida.—1, A View of West Florida. By John Lee Williams.

2. Letters of the Hon. J. M. White.

3. Answers of David B. M'Comb, Esq.

Art. VIII. Duelling.—Personal Sketches of His Own Times, By Sir Jonah Barrington.

Art. IX. Captain Hall's Voyage to the Eastern Seas.—A Voyage to the Eastern Seas in the year 1816; including an Account of Captain Maxwell's Attack on the Batteries at Canton; and Notes of an Interview with Bonaparte at St. Helena, in August, 1817. By Captain Basil Hall.

Art. X. Travels in the East. Bericht uber die Naturhistorischen Reisen der Herren Ehrenberg und Hemprich, durch Aegypten, Dongola, Syrien, Arabien, nnd den ostlichen Abfall des Habessinian Hochlandes, iu den Jahren 1820—1825. Gelesen in der Koniglichen Akademie der Wissenschaften, von Alexander von Humboldt.

Report of the Researches in various Branches of Natural History, made by Messrs Ehrenberg and Hemprich, on their travels through Egypt, Dongola, Syria, Arabia, and the Eastern Slope of the Abyssinian Highlands in the Years 1820—1825. Read before the Royal Academy of Sciences, by Alexander von Humboldt.

Quarterly List of New Publications.

Index. April 5. 3t.

EVENING HOURS,—*New Numbers*.

Munroe & Francis, 128 Washington Street have published Nos. 7, 8, 9, Evening Hours March 1.

THE LADIES' MAGAZINE.

Published monthly by Putnam & Hunt, 362 Washington-street, Boston. Price, $3 a year, payable on the delivery of the third number.—Each number shall contain about 50 pages of original matter, printed on fine paper, and new and elegant type—the whole making two octavo volumes a year, of about 300 pages each.

VOL. I.—NO. 3.

Contents.

Original Miscellany. Sketch of a Beauty; Sketches of American Character, No. 3—Wedding and Funeral; Accomplishments; Notice of Gallaudet's Address on Female Education; Legend of the White Mountains.

Critical Notices. Blue Stocking Hall, Flirtation; The Well-spent Hour.

Original Poetry. Stanzas written on journeying in the Low Country of South Carolina—C. G.; The Sacrifice—J. P. L.; the Two Maidens—Cornelia; The Old Elm Tree—A. M. W.; The Dream—Cornelia; The Departed—C.; Children at their Winter Sports—H.; Sonnet, to Marianne. March 29.

PROSPECTUS
OF THE
GENIUS OF UNIVERSAL EMANCIPATION.

The publication of this work commenced on the Fourth of July, 1821, and was issued, in monthly numbers, during the period of four years. Since then, it has been published weekly. It is printed on a fine super-royal sheet, and folded in quarto form, so as to render it convenient for binding. It circulates in nearly every State and Territory of this Republic, and somewhat abroad. But its principal supporters are the citizens of our southern and western slave-holding States.

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March, 1828.

THE PROSPECTS OF CHRISTIANITY.

A SERMON delivered at the Ordination of the Rev. Warren Burton, as minister of the Third Congregational Society in Cambridge, March 5. By Rev. F. W. P. Greenwood.

SIGNS OF THE MORAL AGE,

A SERMON preached in Reading, North Parish, on Lord's day, Jan. 1, 1828, with sundry notes.—By Rev. Andrew Bigelow. Just published by BOWLES & DEARBORN, 72 Washington-street. March 29. 3t.

SPIRIT OF THE PILGRIMS.

JUST published by PIERCE & WILLIAMS, No. 20 Market-street, the 2d number of *this periodical*. Contents. The Congregational Churches of Massachusetts—Thoughts on Revivals of Religion, continued—Second Letter to the Editor of the Christian Examiner—Religion in Germany—Protestantism in France.

New Pamphlet: For sale as above *more* than *One Hundred Scriptural* and *incontrovertible arguments* for believing in the *Supreme Deivinity of our Lord and Saviour Jesus Christ*. 3t.

March 29.

NEW READING ROOM.

THE Subscriber informs his Friends and the Public, that the Reading Room, which has been noticed in some of our Papers, is now nearly completed, and many of the Papers and Magazines have been received, and others will be as soon as returns can be had by Mail. A Book will be open for subscription, and all who wish to avail themselves of this opportunity, are invited to call at the Room, No. 11, Market-st. which will be open for Subscribers, every day and evening, in the week, Sunday excepted, where may be seen the regulations and terms of Subscription.

AMOS H. HASKELL.

Whitman's Discourse on Regeneration.

JUST Published by BOWLES & DEARBORN, 72 Washington Street, A Discourse on Regeneration. By Bernard Whitman, of Waltham, Ms. March 15.

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